

NORTH AFRICA

THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

*"Then said Jesus ... as my Father hath sent Me
even so send I you JOHN XX 21"*

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*A
Scene
in
Southern
Algeria.*

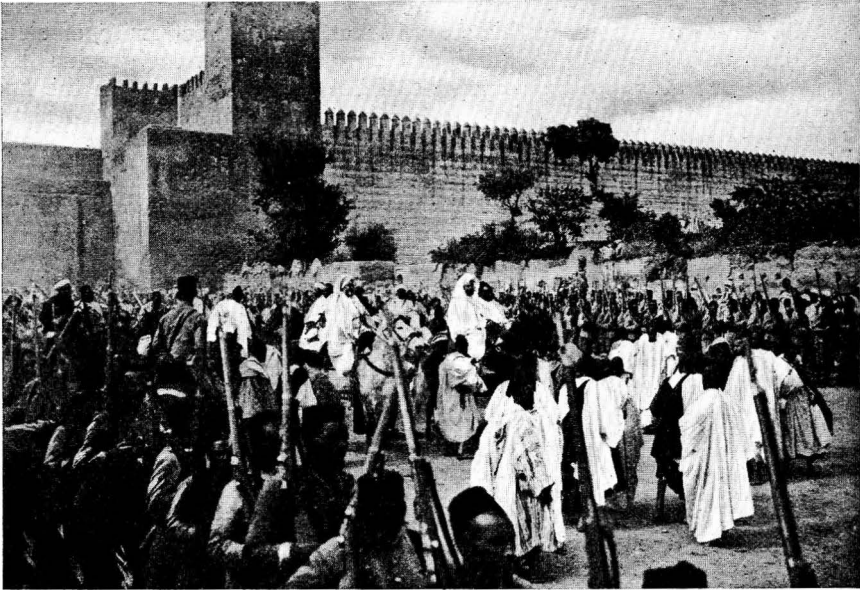
Office of the North Africa Mission—

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[From a Postcard.]

The Pashas of Fez on their way to the Fête of Moolai Edriss.

Getting Back to the Source.

"Thanks be to God which but the same earnest care into the heart of Titus for you,"

—2 COR. viii. 16.

THE earnest care of Titus for the Corinthian Christians led Paul to thank God, through whose gracious influence this care had been put into the heart of his beloved young fellow-labourer.

It is ever the concern of God's servants to find others like-minded with themselves, who will naturally care for the state of those amongst whom they have preached the Gospel. No one man, however diligent and energetic he may be, can attend to all the responsibilities of a constantly growing and extending work; and, therefore, all leaders are ever on the look-out for fellow-labourers who can relieve them of part of their burden, assist them to develop their plans, and be prepared to maintain and extend the work when they are called away. Paul was first a fellow-labourer with Barnabas, and later on became a leader, with various helpers. We find him at the close of his pilgrimage, exercised in soul because there were so few of kindred spirit to succeed him. Among the few, Timothy and Titus were specially prominent.

The condition of the Church at Corinth gave the apostle serious ground for anxiety. In his first letter to them he rebuked them sharply, and he seems to have been half afraid that his words might possibly have alienated them, and thus that he might have lost, to some extent, that godly influence over them which he desired for their good. He declares that when in Macedonia his flesh had no rest, but he was troubled on every side. This grave discomfort was only removed when Titus, whom he had sent to visit the Church at Corinth, returned with the good news that things there were much more satisfactory, and that the Church was again prospering. Titus himself was in good spirits, on account of the blessing of God that had rested on his labours, and as Paul listened to his report his heart was comforted and filled with joy.

But the interesting point in this story is that, in the affectionate, efficient, and successful care of Titus for the Church at Corinth, Paul saw the gracious hand of God. He did not attribute the earnest care for the Corinthians in the heart of Titus to his own example or his own teaching, or to the natural kind-heartedness of his young fellow-labourer. He goes past all second causes—right up to the original source—and says, "Thanks be to God."

May we not learn important lessons for our own profit from this incident? If we need some Titus to care for some church, some mission, some individual, let us remember that God is able to put it into the heart of someone to have this care. How God may do so we may not be able to surmise. It may be by some very simple or ordinary means, or it may be by some very extraordinary and remarkable means; but either way *it is God who must do it*. The means without God would be unavailing, and sometimes God seems to do practically without means, so that His hand may be the more clearly seen and recognised.

Then, seeing that it is so important to recognise the source from whence every good and right impulse proceeds, is it not clear that faith in God and prayer to God must be our resource in every time of need? The source of the impulse in the heart of Titus to care for the Corinthians was in God.

If we desire men and women to give themselves to the work of God in North Africa, if we desire God's stewards to give of the substance that He has entrusted to them, it seems reasonable to go to God Himself, that He may put it into their hearts to do as we desire. God may move them by the facts being put before them, or by various other means, but the impulse must begin in God. The late Mr. Hudson Taylor said he liked to realise that every gift sent to the China Inland Mission was the result of a Divine impulse.

God indeed controls not only the hearts of His redeemed people, but also the hearts of those who must be regarded as His enemies. In the Book of Revelation (ch. xvii., v. 17) we are told that God put it into the hearts of the powers represented by the ten horns on the mystical beast "to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." The woman who previously had been seen seated on the beast with ten horns, as one guiding and controlling it, is here represented as hated, made desolate and naked, her flesh eaten and herself burned with fire. How was this change brought about—that those who at first were willingly guided by this harlot are now seen as her bitterest enemies, fulfilling God's purpose in burning her? The answer is simple. God had put it into their hearts to fulfil His will.

That God has promised to put His laws into the minds of His people (Heb. viii. 10) and into their hearts (Heb. x. 16) is one of the greatest blessings associated with the New Covenant. Not only are their sins and iniquities forgiven and forgotten—not only has God become indeed their God—but He so regenerates and sanctifies them that they from the heart delight to do His will, and grieve when they fail to do it.

Whatever there is that is good in us or in anyone else, either here and now, or elsewhere and at any other time, God is the author and source of it. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Of His own will begat He us in sovereign grace, and as this blessed begetting was from Himself, so all other blessings, whether personal or for our work, must and do come from Him. Let us, therefore, have constant recourse to Him, assured that He gives liberally, and that if He should withhold, it is not because He does not love us or care for us, but because, loving and caring, He sees some good reason for withholding what we ask for, in order that He may the more richly bless us.

E. H. G.

N. A. M.
Annual Farewell Meetings
SION COLLEGE, VICTORIA EMBANKMENT, LONDON,
TUESDAY, SEPTEMBER 30th, 1913.

There will be a **MEETING FOR PRAYER** at 2.45 p.m., followed by a
PUBLIC MEETING at 3.30 p.m.

Sir ANDREW WINGATE, K.C.I.E., will preside, and
The Closing Address will be given by **Pastor FULLER GOOCH.**

TEA at 5.30, with brief Addresses.

THE EVENING MEETING will commence at 7 p.m., and will be presided over
 by **Mr. EDWARD H. GLENNY.** Addresses will be given by **Mr. Frank Challis, M.A.,**
 and several missionaries.

Most of the following Missionaries, now on furlough, will be present during
 the day:—

Miss A. BOLTON	Tetuan	1889
Dr. and Mrs. CHURCHER	Sfax	1885 & 1889
Miss S. M. DENISON	Fez	1893
Mr. and Mrs. DICKINS	Alexandria	1896
Miss F. M. HARRALD	Tripoli	1899
Miss A. G. HUBBARD	Tetuan	1891
Miss K. JOHNSTON	Cherchell	1892
Miss M. KNIGHT	Tetuan	1899
Dr. MAXWELL	Tripoli	1911
Miss M. MELLETT	Fez	1892
Mr. and Mrs. SHOREY	Algiers	1902 & 1904
Miss E. TURNER	Cherchell	1892
Miss H. E. WOODSELL	Tetuan	1907

NEW WORKERS.

Miss GERTRUDE E. PETER (designated for Tunis).
 Mr. SYDNEY ARTHUR (designated for Algeria).

N.B.—Sion College is almost immediately opposite Blackfriars Station on the Metropolitan District Railway, and the Blackfriars Tram Terminus from South London.

From Tangier to Fez and Back.

By Mr. O. E. Simpson.

The following account of an interesting journey from Tangier to Fez reached us too late for our last issue:—

On the morning of the 26th of May, we [Miss E. Craggs, Miss K. Fenn, and the writer] said good-bye to the friends at Hope House, Tangier, and set our faces towards Fez. We were very thankful that we were going south because a strong east wind was blowing. We made splendid progress, and camped early in the afternoon at a place called "The New Village." Though the wind was still very high we managed to set up the tents and make a cup of tea to "take away the tiredness of the way." In the evening I went to see some of our neighbours, for the *Nazala* (government camping-place or caravansary) was occupied by a lot of natives "taking the road" (i.e., travelling). I had my camera in my hand, but the sun was too far gone for me to be able to use it. This led to questions being asked, and we soon were discussing spiritual things, and I had a good time, telling the story of the love of God as revealed in the Cross of Calvary.

We were on our pilgrim march by 6 a.m. on Tuesday, and pitched camp about 3 p.m. at a place called "The sons of Moses." The Spanish troops were busy throwing up defensive works about the single hut and the few tents on the hill top. While we were in Fez they were attacked and taken by surprise by the mountaineers, and lost several of their men before driving the attackers away.

On Wednesday we were up earlier, but the muleteer was not much in a hurry, so we had to sit by the roadside and wait for the caravan, which came along after about half an hour. The sun rose in its might, and it did seem a long time before we reached El Ksar. The master of the caravan refused to camp outside with us in the usual place for fear of having his animals stolen. The people tell us that a lot of stealing goes on now that the Spaniards have come to their town. Gambling dens, etc., are quite in evidence; indeed, this is always the case wherever a European army advances! Near our tent was the saint of our camping-place—

Sid Makhlof—from whose well we obtained our drinking water. This saint has no dome erected over him, but is supposed to be famous for healing eye diseases, notwithstanding the fact that no place in Morocco suffers so much from this particular complaint. In the evening we had a walk over the town, and went to see our old friend T— S—. We sat on hassocks and chairs in the hall and drank butter-milk; after which he served tea in pretty cups and saucers in the usual Moorish fashion. Later on in the evening he returned our visit, and his servant brought us two fowls, two dozen eggs, a packet of candles, butter, and several loaves of bread for our journey.

It was nearly ten o'clock before we were on our way the next day. The sun was pouring down with great heat, and the dust raised by the Spanish horses was most unpleasant in the close, sultry atmosphere. We were very glad to cross the river Kus, where we passed out of the Spanish zone of influence into that of the French.

Jaraifi, a place at one time noted for its beautiful, covered spring, was our camping-place on Thursday night. It was formerly a walled village, but now only portions of the ancient walls remain, and the villagers live in huts and tents erected nearer the spring. Some old Roman or Portuguese ruins can be seen to the north and east of the village. The spring was once enclosed and covered with masonry, to protect the beautiful clear water from pollution; but the covering has been removed, and the walls have fallen into decay, though the crystal water still bubbles forth for the blessing of mankind. What a picture of the goodness of God in the face of man's ruin! A multitude of fish swim about leisurely in the water. No one is allowed to catch them, lest sudden death overtakes him, because the fish belong to the saint!

Just after mid-day on Friday we pitched our tent at Rdats, a village on the right bank of a village of the same name. At

this place the ants were very troublesome, and we awoke in the morning to find that the dogs had helped themselves to our eggs and butter. A Jew passing his Sabbath here reminded us of God's ancient people, scattered among the nations. He was keeping the Sabbath in this out-of-the-way place because there was a Sunday market only a short distance off. Many Jewish merchants make a living by travelling from market to market with their merchandise, returning to their families in town to replenish their stock.

We crossed two large rivers on Saturday, by the latter of which we encamped, and awaited the dawning of the Lord's Day. Then we journeyed only for a few hours, as we do not like to travel on the Lord's Day, and camped about 10 a.m. Hardly were we settled when a swarm of bees tried to hive near one of our tent-pegs. They buzzed round our heads and filled the tents, till the master of the caravan made a fire and smoked them out. In the evening we had some applications for medicine from some folk who had been to Miss Mellett in Fez for drugs. Several gathered at the door while I spoke to them of God and His salvation. "The words he speaks comforts and soothes my heart," remarked one, as I was speaking of the death of Christ for our sins. A student was called to discuss religion with me. He was very ignorant, and said that sin was not so very bad, etc. What can we do but pray that the seed may find a place in good ground, and bring forth fruit to the honour and glory of God!

Here no old barley could be obtained for the animals, and as the master would not feed them with the new, they had to go without until we reached our next stopping place. The next day was long and wearisome because of the slow pace of the unfed animals. Most glad we were when we dismounted at Duweyats, only two hours from the city of Fez. Our tent was pitched outside the *Nazala*, but the animals and men went inside. Watchmen were set to guard us during the night. I have never seen so many camels on the road before. We passed hundreds of these ugly yet graceful creatures on our journey to Fez.

On Tuesday we were early on the move, and entered the gate of the city as the

hands of my watch pointed to the hour of eight. Si T—— came to meet us, but missed us, and we did not see him until he returned and found us at home, where his wife had given us a hearty welcome. Our sister, Miss Fenn, remained with us until the afternoon, when Miss de la Camp and Miss Cooper came for her and took her to their own house.

The days following were occupied in attending to the packing of our goods, which had been stored here now nearly six years, and in seeing the native Christians. It was a treat to be back in their midst and to talk of the things concerning Christ's will, His work, and His return. During our stay we had two or three weekly meetings, besides the regular Sunday service. It was a comfort to know that the native brethren still keep up the meetings for prayer and Bible-study in the house of the brother whose guests we were. He is a very capable man, and well read in the things of the Lord. It was real cheer to hear that the majority of the believers still found pleasure in gathering together in the Name of the Lord Jesus, though some have fallen by the way. Si T—— still carries on a medical mission.

A walk over the city revealed some changes and improvements in the way of road-making, etc., but a sight of the *Mellah* (the Jews' quarters) was enough to make our hearts ache. The vices and sins to which the Jews here have fallen an easy prey astonished me very much. I knew what Casablanca was like, but I was not prepared to see the same sights in an inland city where "the scattered people" are more true to the religion of their fathers. Sin and evil are on every hand; but there is not one messenger of the Messiah to point to the one sacrifice for sin. There are also thousands of French troops—Roman Catholic and Protestant—without anyone to bring the Word of Life to the sin-sick and dying. A dark picture, indeed!

Before leaving Fez, Miss Craggs and I had the pleasure of paying a visit to Sifroo, where we saw our dear brother, B—— A——, and his family. He had just lost his mother. We were delighted to learn that before she departed she witnessed to the death of the Lord Jesus as her only hope of peace. Her people were very much

displeased at this last step, but we thank God for the victory of the faith of the Lord Jesus. Our host is a dear, good brother, who wants to be faithful and true to his Lord. His good wife is also of the same persuasion, and is simply resting on the precious blood of the Son of God for forgiveness. Please pray for them.

On Thursday, June 19th, we left Fez on our return to the coast. We still numbered three, as Miss Cooper was returning with us, Miss Fenn remaining with Miss de la Camp. Beni Amar was our first stopping place; then Sbu, Rdats, Jaraifi, and—we thought Wad El Mkhazin ("the river of the governments"—for it was at this river the Moors defeated the Portu-

produce in hand, and said that the mountaineers had got into the city. There were Spanish outposts just across the river, but the master of the caravan said that he would not go further, but turn aside on the road toward Laraish. As we had no desire to go into danger, we followed into camp at a place called Takaiyults, only an hour or so from the fighting line. We could plainly hear the *tut-tut-tut* of the rifles, and could see the smoke belching forth from the cannon, and much more with our mind's eye. All day the rumble and the roar went on, and only ceased as sunset drew near. We could see the heliograph flashes from a hill to the left of the fighting, sending mes-



The Jewish Quarter at Fez.

[From a Postcard.]

guese king). It was with the thought of passing straight through El Ksar that we retired that night, and we arose early the next morning. But the Lord, into whose care we committed our steps, knew otherwise. Within half an hour or so of the river before the city, we were startled by the roar of cannon. Everyone in the caravan was anxious to know just what was going on. "War, war with the mountaineers all along the whole front!" was the cry, but still we doubted. Passers-by were hailed and questioned. "War, war!" was the reply of one. Another said, "No." And a third, "It is too far away to hinder your journey." "Don't go on! Stop! stop!" shouted a fourth; and so we stood by the roadside to discuss matters and question the out-going travellers. Some marketers were returning with their

sages to Laraish, some seven hours or more distant. We sent a letter to our friend, T—S—, to ask for news. He replied that the tribes had reached to within a few yards of his door, and that the fight was going on near the Spanish camp. He advised us not to try the Tangier road, as it was blocked, but to go to Laraish. The men who returned with the letter said that there was not a person to be seen, as everyone had retired to his home for safety. Fields of beautiful corn had been set on fire, and we could see the smoke of the homes of the poor people, fired by the Spaniards, going up like great furnaces to the heavens. In the evening the fighting ceased, and the mountaineers retired to the hills, leaving the town quiet.

On Tuesday morning we left the caravan

in camp, and started with our men and animals for Laraish, which we reached safely. Dismounting, I took the road leading into the town, while the ladies and men went to the market gate to wait any news as to the boat. Above the port I saw a placard with the notice of a steamer starting for Tangier at one o'clock. I hastened to the house of Mr. Taylor (of

Echoes of Service), to ask him if he would kindly get our tickets, and pay for them, as we had no Spanish money. He did so, and helped us in many ways.

The boat weighed anchor at 2.15 p.m., and five hours brought us to Tangier, and we were not long in giving the friends a pleasant surprise. To God be all the praise and glory for His great goodness!

Baptism at Djemâa Sahridj.

On Sunday afternoon, June 13th, 1913, a young Kabyle lad was baptised at Djemâa Sahridj. Though no public announcement was made, a good company gathered together in a beautiful ravine to witness this lad's confession of faith in Christ and his desire to own and serve Him as Lord and Master. He is a nephew of our native evangelist, and one of many in that family who profess to be Christians. He is a lad of promise, fond of study, helps in the Sunday-school, and looks forward to serving the Lord Jesus in preaching the Gospel more widely. We would ask special prayer in this case that God would

guide very clearly as to this lad's future. He has arrived at the age when the attractions of town life appeal most strongly; but although he could earn four times his present money by going to Algiers, he still stays on with us, in spite of his parents' wish that he should leave.

Next year he may be called upon to serve his time in the army, but if he should not be drawn in the ballot, the question of his future will have to be decided.

Will you pray with us that in the meantime his character may so develop that it will not be difficult to decide his vocation in life.

THOS. J. P. WARREN.

Holidays and Hardships.

The holidays will soon be over, and most of the missionaries who have come home for a short furlough will in a few weeks be returning to their fields of labour, while new workers will be going out to fill the gaps left by those who, from one cause and another, have dropped out of the ranks. We mentioned in our August-September issue that we estimated that £1,800 would be needed to meet all requirements for the General Fund to the end of September. At present not much more than £200 has been received, and we are now in the middle of September. Seldom have funds come in more slowly than of late.

The weather in North Africa has been exceptionally hot and dry this summer. The temperature, in places, has been as high as 112° and 113° in the shade, and has seldom been below 80°. This has been very trying to those remaining on the field. While there has been a physical drought in North Africa, there has been a financial drought at home, which of course affects the field also.

It is at times such as this that one realises the blessedness of having an Almighty and gracious God to watch over us—One who never slumbers nor sleeps—One who declares that He is with us always, and that He will never leave nor forsake us. What could His servants do without Him? Without His gracious upholding, the faith of the strongest would tremble and fail. But He who can send all needed temporal supplies can also do what is more wonderful; He can sustain the faith of His people in times of stress and perplexity. It is being brought through times of trial that strengthens faith and glorifies God. It is more important to pray that we may be sustained during the trial of our faith than that we may escape the trial or be speedily delivered from it.

Years ago, a train-load of soldiers were returning from a campaign in Egypt. Their uniform was worn and shabby, their helmets battered and dingy, their whole appearance told of hardship and suffering. They had looked much sprucer on the parade ground before they started on their campaign; but is there any doubt but that they were better soldiers when they returned, looking battered and worn? So it is with Christian soldiers. It is by passing through trials and perplexities, by "enduring hardness as good soldiers of Jesus Christ," that their faith and character are developed and strengthened. May it be so with God's servants in the North Africa Mission!

The Parting of the Ways.

"Thus saith the Lord, Stand ye in the ways and see and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—JER. vi. 16.

Attention has lately been drawn in a special manner to the present-day tendencies in the professing Church, by the attitude of the Wesleyan Conference in the recent controversy that arose at Plymouth about the appointment of Rev. George Jackson, B.A., late of Toronto, Canada, to a professorship in Didsbury College, Manchester. These topics are not generally referred to in a missionary magazine, but as this is a matter of very grave importance, some reference to it seems called for. To quote Mr. Jackson's own words, he delivered, four years ago, in Canada and the United States, "a course of lectures on the Old Testament, which resulted in an angry controversy within the Canadian Methodist Church. Of these lectures it is unnecessary to say more than that, on questions of Old Testament criticism and concerning the limitation of our Lord's earthly knowledge, their teaching was substantially identical with that set forth in the Fernley Lecture of 1912."

The following quotations are from the Fernley Lecture:—

"The modern point of view implies, it need hardly be said, the definite abandonment of the older views of biblical inspiration and infallibility."

"Closely allied with the question of biblical inspiration is that of biblical authority. . . . We no longer believe that a biblical statement is necessarily true simply because it is a biblical statement, or that it is possible to settle a moot point in history or science by the short and easy method of quoting a text. The authorship of a particular psalm, the literary character of a book of the Old Testament, for example, are not questions that can be determined out of hand by the words of an Apostle; they cannot be determined, with all reverence be it said, by the words of Jesus Himself."

"It is now admitted on all hands—the few protesting voices do but emphasise the general consent—that Christ's authority cannot be invoked to invalidate the findings of modern biblical criticism. If in His references to the Old Testament, in matters of authorship and the like, our Lord assumes a point of view which later investigation shows to be untenable, we no longer imagine that by an appeal to Him we can reverse the verdicts of the facts; neither do we explain His language as an accommodation to the ignorance of His contemporaries; rather

we see in it another illustration of the great word that *it behoved Him in all things to be made like unto His brethren*. . . . We must maintain the limitations of the knowledge of Jesus in the interests of a true Christology and of intellectual liberty."

"Is every incident really miraculous which is commonly regarded as such? . . . For example, if the command of Jesus to Peter to go to the sea, and cast in a hook, and draw out a fish in which he would find the shekel with which to pay the Temple tax, is to be taken literally, then it must be confessed that for many minds such a miracle as is implied would be entirely lacking in the subtle internal evidence which for most of the miracles of Jesus is their strongest support. . . . Is it not far more natural to suppose that Christ's words were simply a bit of playful banter addressed to Peter the fisherman, reminding him that a single catch in the lake hard by, and a sale in the Capernaum market, would solve the whole difficulty?"

It is in vain to say this is a domestic matter that concerns only the Wesleyans; for godly people in all denominations will be on the side of those who contended at Plymouth so valiantly for the authority of the Bible. The whole discussion was open, and reported in the London daily papers. Well might the Rev. H. C. Morton, B.A., of Eastbourne, in a powerful and moving speech, state that his heart almost ceased to beat as he listened to the Rev. George Jackson declaring that Christ had made mistakes! Well might Mr. J. W. Laycock, of Keighley, whose father is one of the *lives* given in Dr. Elder Cummings' book, "Men of God," deplore the appointment of the Rev. George Jackson to Didsbury Theological College, where, unhindered, he can sow in the minds of the students the subtle teaching that overthrows the beliefs learnt by them at their mothers' knee concerning the Virgin Birth or the Genesis account of creation! Well might Dr. Frederic Coley, of Newcastle, remind the Conference that by endorsing this appointment they were making it impossible to inflict any censure upon any Wesleyan minister who denied the doctrine of the Virgin Birth! Alas, when the Rev. Armstrong Bennetts, B.A., of St. Austell, Cornwall, who was the leader of the brave

few, rose and urged that the appointment of Rev. George Jackson, B.A., to Didsbury College be not confirmed, only seven supported him; and later, when the same leader urged that the teaching of the Fernley Lecture and its publication and sale by the Methodist Publishing House in Paternoster Row be disavowed by the Conference, only twenty-seven supported him, while 336 voted for practically the endorsement of the Fernley Lecture. Others abstained from voting altogether.

God's people must not be frightened by majorities, however large. The victorious truth is with the Rev. Armstrong Bennetts and the few who stood by him. All honour to them. It is certain, moreover, that a very large number in the Con-

nexion whose hearts are saddened by what took place at Plymouth in July would, if a referendum were taken, be found on the side of the defeated few.

"Shall I for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness for my Lord?"

Awed by a mortal's frown shall I
Conceal the word of God most High?
How then before Thee shall I dare
To stand, or how Thine anger bear?

Shall I to soothe the unholy throng,
Soften Thy truths, and smooth my tongue,
To gain earth's gilded toys, or flee
The Cross endured, my God, by Thee?"

—John Wesley.

G. W.



Photo by]

Houssas Playing Chess.

[Mr. A. V. Lucy.

The Publican's Prayer.—A Moslem was listening to the parable of the Pharisee and the Publican, and seemed to understand and approve of it. But in talking about it, he added a new clause to the publican's prayer: "O God, have mercy upon me and upon thy creatures (men)." I corrected him, but he thought it was an improvement to ask mercy for others also. It seemed very plausible; yet was he not missing the point of the prayer? Would not the added breadth mean

loss of depth—of its expression of a keen sense of sin? As I tried to show him, the publican so felt his own sin that for the time he could only pray about his own need. The Moslem's broader, amended form shows little sense of a need of mercy for one's self, and as little sense of others' need. Whereas he who cries at first strongly, and only about his own sin, will, after being justified, be ready and able to cry effectually on the behalf of others.

E. E. SHORT.

China and the Gospel.

An Illustrated Report of the China Inland Mission, 1913 (176 pages).

Anything that concerns the China Inland Mission is always of interest to those who love the North Africa Mission. For it was Mr. George Pearse, one of the founders of the N.A.M., who helped out Mr. Hudson Taylor to China nearly thirty years before. In founding the N.A.M. Mr. Pearse sought to adopt in the main the Scriptural principles and practices that seemed to be working so happily in China, and the N.A.M. still, in its humble measure, seeks to imitate the C.I.M. in its endeavour to push forward in faith and prayer.

Under the above title, the China Inland Mission not only gives a report of the work of the year 1912, but also shows by statistics the Mission's progress from its commencement. This review is intensely interesting from various points of view.

It reveals the varying progress of the missions in different provinces of China, showing how in some districts progress has been much more marked than in others. In certain provinces where other missions are represented, the C.I.M. has placed only a few workers, as it prefers to strengthen its work in Inland China, where other missions have not been able to do very much. It is a cause for profound thankfulness that the number of missionaries has grown in fifty years from none to 1,040. This number includes 260 associate workers who are in the main Swedish, Norwegian and German. Of the remaining 780 missionaries, a certain proportion come from North America and Australia, but the bulk of them are from the British Isles. It is interesting and important to observe that though the staff numbers 1,040, nothing like this number are available for active service at the front. This rule holds good in all missions, though friends at home hardly realise it. When this fact is realised, the need for more missionaries becomes more manifest and more urgent. The C.I.M. statistics seem to indicate that out of the 1,040 labourers, there were on December 31st, 1912 :—

On home staff	28
Detained at home	37
Away on furlough	227
Students in China	45
	—
	337
In the Field	703
	—
	1,040

Then it must be remembered that in a large and important mission like the C.I.M. there are not a few missionaries in the field who are required for business and financial

purposes, and the education of missionaries' children. Beside this, there must always be a number on the field, women and men, who through family duties or temporary ill-health



Photo by]

[Mr. A. V. Liley.

At a Tunisian Drinking Fountain.

Inside the iron lattice window is a large marble basin into which the water runs.

can hardly undertake much active service, though by their presence and prayer they may be a real help. It is a question whether, in any foreign mission, more than fifty per cent. of the full staff are available for active service in the front of the battle. It behoves us, therefore, to pray the Lord of the harvest to thrust forth more labourers into His harvest.

And yet what splendid work the Lord has done through the C.I.M.! What a remark-

able progress, since it was founded in 1865! In forty-seven years, it has grown from nothing to a staff of 1,040—an average of a clear increase after all losses, of twenty-two per annum. There are few other foreign missions (if any) that can show such a record as this one which has gone forward so bravely, trusting in God.

In addition to the staff of foreign missionaries, the C.I.M. has 2,190 recognised Chinese helpers of varying kinds, as under:

<i>Paid.</i>	
Preachers	613
School Teachers	325
Colporteurs and chapel keepers	285
Bible women	212
	—
	1,435
<i>Unpaid.</i>	
Evangelists, elders, deacons, Bible women, etc.	755
Total	2,190

With the missionary staff and associates this makes a total of 3,230.

The communicants number 27,344; and from the commencement there have been over 40,000 baptisms. Some other missions may perhaps report rather greater numbers, but, knowing as we do the care exercised by the C.I.M. in dealing with professed converts, we realise that quality tells even more than quantity. Yet, after all, when we contemplate the vastness of China's population, and think of the 400,000,000 who have not as yet received the Gospel, all that has been done by the C.I.M. and all other evangelical and evangelistic missions seems as nothing.

In financial matters the C.I.M. has a wonderful story to tell. It went forward at the

first in obedience and bold dependence upon the living God, and through years of difficulty it has stuck to the lines on which it set out. Now that it has grown to be one of the largest evangelical missions in the world, it still persists in going forward in obedience and simplicity and faith.

In answer to prayer, and without personal solicitations, a total of just over £61,000 was received during 1912 from various quarters; and, with money sent for foreign associate missionaries, over £76,000. Since the work was commenced the sum received amounts to the following:—

In Great Britain	1,216,680	9	2
North America	209,814	13	4
Australasia	80,948	6	4
China	98,343	13	11
	—		
	£1,605,787	2	9

This does not include the monies sent out to China for the 260 associate missionaries who, though connected with the C.I.M., are separately sustained.

Large as these sums are, they would not have been sufficient, but for the facts that the purchasing power of money in inland China is considerably greater than at home, and that the missionaries inland adopt the native clothing and live in corresponding simplicity.

We recommend our friends to obtain this Report, and also *Faith and Facts* (1s.) and *Hudson Taylor in Early Years* (7s. 6d.). These books, while calculated to stir up interest in missionary work, contain a splendid testimony to the faithfulness of God and His readiness to answer prayer, and constitute a sufficient answer to the unreasonable unbelief so prevalent at the present day.

E. H. G.

The Waning Power of "My Lord Ramadan."

Sidi Ramadan! Thus the month of the annual fast is personified. He still rules, but encroachments are being made on his boundaries, as on those of the only important Moslem state remaining—the Turkish Empire.

Recently I met on the shore a young man down from Kairouan for a few days. He spoke of the heat there being so trying during Ramadan, and summed up in three words, "The commandment (is) hard." But, spite of his having had some French education, he would not dream of breaking the fast under his present circumstances. He is one of the many who, though—unlike the older generation—they have no joy or pride in it, or thought of future

benefit or reward, still submit to the yoke of Sidi Ramadan.

The other day I was on board a British steamer in the harbour, and a number of native men and boys were working or loafing on the deck. One or two were smoking, though it was yet an hour or two to sunset. I remarked on this, knowing that it is not uncommon for men working on the quays to disregard the fast.

"Where is Sidi Ramadan?" One young man answered me, "His boundary is at the Sea Gate" (i.e., the gate from the native town to the harbour and French town outside the walls). He condensed in this sentence the general truth that

while, inside the native town, superstition and fear of consequences are strong to prevent any break from Sidi Ramadan's sway, once outside he may be flouted without fear.

We rejoice at the weakening of this great and last bond of Islam; but it will be sad indeed if men are released only to fall into religious indifference and utter forgetfulness of God.

Our prayer and desire is not that men

may throw off the yoke of Ramadan simply because it is hard, and because its religious sanction has lost its power over them, but that they may enter into spiritual liberty and worship in Christ Jesus, so that their breaking the fast will be no mere negation, but a witness to their salvation and freedom in a new and ever-living Lord.

E. E. SHORT.

Susa, August, 1913.

The Orphan Homes of Bristol.

Founded by the late MR. GEORGE MÜLLER.

A peculiar interest attaches to the last report of the Ashley Down Orphan Homes in Bristol, founded more than seventy years ago by the late Mr. George Müller.

In 1898, Mr. Müller died in his ninety-third year, and there were those who held and said that, while Mr. Müller had carried on the work with remarkable faith and simplicity, it was probable that at his death it would not be possible to continue it on the same lines. In order to convince the world and the Church also that the living God is the same to-day as in the days of Elijah—that He still hears and answers prayer as in the days gone by, Mr. Müller had determined not only that he would not ask for money for his work, but that he would not even make known its financial needs, except in the small degree in which he must do so in issuing an annual report several months after the end of the year.

After Mr. Müller's death, Mr. James Wright, Mr. Müller's son-in-law, who had for some years been assistant-director, took control of affairs, and, in spite of the doubts of onlookers, the work was still sustained as it had been during Mr. Müller's lifetime; for though the founder was dead, the founder's God still lived, and was as faithful and true to the new Director as He had been to the old. Mr. Wright was joined by Mr. G. F. Bergin as assistant-director, and when after a few years, at the age of about seventy-eight, Mr. Wright was called home, Mr. Bergin took his place, and after some delay was joined by his son, Dr. William Bergin. Father and son had but a short term of service together, for in the autumn of 1912, the honoured father finished his course on earth. These all died as they had lived, trusting God to sustain them and the work, and they had not been put to shame.

But now it was felt by some that things were different. Dr. William Bergin had been but a short time in the work compared with those who had gone before him, and, though

in middle life, he seemed young compared with those who had previously been at the head of affairs. At the time of Mr. Bergin's death, when the 1912 Report was issued, it was evident that funds had been very low. Dr. W. Bergin was in rather poor health, and for the time being he had no assistant-director. At about the same time, also, one of the most valued helpers was called home. To the outward eye, things looked perplexing and discouraging. What would the 1913 Report reveal? Was God still standing by the work? Was the remarkable testimony to the faithfulness of God to be maintained in these days of doubt and unbelief? Was the evidence that God still hears the prayers of those who seek to please Him to be continued?

The Report is now published, and is full of encouragement. During the first part of the financial year there was a time of almost unprecedented trial. It seemed as though the new Director was to be tried to the uttermost at the very beginning of his directorship. As Hudson Taylor used to say, The faith which God tries, He also justifies. The year that had begun with an adverse balance of about £1,600 ended with a surplus of more than £4,500. There had therefore been a pull up in the receipts of more than £6,000. Thus, from a financial point of view, it was seen that God had vindicated His character as the God that heareth prayer. In addition to this, Mr. Green, an experienced missionary and a man of rich experience in faith and prayer, had joined Dr. Bergin as assistant-director. Thus God, both in financial matters and in the matter of direction, had shown Himself to be the same faithful and merciful God that He had ever declared Himself to be in the past.

The Report is full of interesting details, and should be widely read. It can be obtained of J. Nesbit and Co., Berners Street, London, or of the Bible and Tract Depot, 78, Park Street, Bristol (price 3d.).

The Power of Medical Mission Work.

The following is an extract from an address given by Rev. Charles R. Watson, D.D., at a drawing-room meeting in the interests of the Nile Mission Press reported in the *Missionary Review of the World*, May, 1913.

Among the forces which have helped to usher in the new day of opportunity for work among Moslems, must be reckoned the missionary labours and activities of the past. . . . Not in vain have been these years of the preaching of the Gospel. . . . Above all, not in vain has the medical missionary ministered to the sick and the suffering.

Let me illustrate the power of medical missionary work to break down prejudice and inspire sympathy and even devotion. I was in the train in Egypt going southward. At Asyut there is a great Mission hospital. As the train stopped at that station, I noticed that Dr. Henry, who is in charge of the hospital, came on board. I said to him, "Doctor, how can you leave your hospital?" He said, "I am just going to a near-by town, and will get back in the morning." Then I asked him how he managed to keep from being over-run with out-of-town calls, and he explained that in a measure he could control them by increasing the charges considerably. As we talked together, I asked him, "What is the biggest fee you ever got?" After a moment's thought he replied, "Fifty pounds. I got that fee from a wealthy family for special

services." Then he checked himself. "No, the largest fee I ever got was the other day. I was called to a home in one of the poorer sections of Asyut. A young woman was sick and seemed about to die. I saw that they had had the native nurse and the native doctor, and that these had failed, so they were calling in the American doctor as a last resort. That is always the way. The mother anxiously asked me, 'Is there any chance?' And I said to her, 'Yes, there's just a chance.' So I bundled the young woman and the mother into the carriage, and took them to the hospital. We did what we could. After some time, I came into the vestibule, where the anxious mother was waiting. She came up to me and said (using the favourite Arabic word for daughter), 'Doctor, how is my *bint*?' I said to her, 'Mother, your *bint* is all right. She is going to live, and she has a fine boy.' "Then," said the doctor, "she stepped back for a moment, as if to take in the news, and then, opening up her arms—forgetting Oriental decorum and the seclusion and position of woman in the East—she ran up and flung her arms about my neck. That," said Dr. Henry, "was the biggest fee I ever got."

For the Children.

By Miss Jay

Hadoooh was brought to us by her uncle, about a month ago, from her distant home in Wardrass, six men taking it in turns to carry her on a stretcher. For over two years she had been very ill, and was so wasted that when she reached us she looked like a little skeleton. One leg was terribly diseased, and had to be cut off a few days after she reached the hospital. Although so very weak she stood the operation well, and the doctor's skill and the nurse's loving care were rewarded by the life being spared (though at first recovery seemed impossible); and now she is gradually recovering, and can talk and smile, and even sit up in bed. But the days seem long when in pain, so to amuse her I gave her a doll. I had no large ones left, but found a well-dressed one, with clothing to take off and on, and before giving it to her I added to its

costume a silk head-kerchief, tied in native fashion, and a *silham*, in which it looked quite charming. Poor little Hadoooh had never before seen an English doll, and I wish all the dear helpers in England could have seen her delight when I took it to her. She stroked its hair, admired its eyes and its dress, and just laughed with joy as she played with it and forgot for a little while that she had only one leg left, and that a very poor one!

Then suddenly she looked up and said, "How long may I keep it—for half an hour?" She did not think it possible that such a treasure could be really hers, and when I told her it was all her own, she kissed my hands and dress, and could not find words to express her joy. We named it "Lalla Fatima," and she begged for a box in which to keep it safely, fearing it might get injured while she slept.

Hadoooh is still progressing well, and may not be with us much longer. Her old grandmother, who has nursed her devotedly through all her illness, is very happy now she sees her recovering, and is talking of taking her back to Wardrass. Neither of them had ever heard the Gospel until they came here; but now they are hearing daily of Jesus and His great salvation, and are listening attentively. We are praying that both may yield their hearts to Jesus before they leave, and that they may be the means of bringing Light to their distant village. Will you join us in praying for them, and especially remember little Hadoooh. It is sad, even in England, where there are so many comforts, for a girl of fourteen to lose her leg;

but here it is doubly sad, for these poor village folk lead hard, rough lives. So we are very anxious this little sufferer shall know the Lord Jesus as her own personal Saviour and Friend, and then she will always have Him with her and a bright Home above to which she may look forward.

Will you dress as many dolls as you can for the Moorish children this coming Christmas. There are any number of little girls longing to receive them, and I cannot tell you the pleasure it is to give them away, especially to those who, like little Hadoooh, have never seen one before.

Tangier, August, 1913.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (October 2nd) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



A Review of the Work of the North Africa Mission during 1911-1912 has been recently issued and sent out to subscribers. Will any friends who wish for additional copies please write to the office of the Mission.



For a long time past Colonel Wingate has felt that the increase of other duties having prior claims upon him would eventually compel him to relinquish the office of Honorary Secretary of the North Africa Mission. He has deferred as long as possible giving up a work that has endeared itself to him, but the recent accession of new members of Council and the interest awakened by the Conference at Gloucester has seemed to offer an opportunity for leaving, with the minimum amount of inconvenience to the current work.

While reluctantly accepting Colonel Wingate's resignation, the Council desire to express their heartfelt appreciation of the many services rendered so ungrudgingly by him during his connection with them in the work of the Lord; not the least among these services being his constant adherence to and consistent support of the principles for which the North Africa Mission stands. During the six and a half years he has been in the Council, he has done all in his power to forward the interests of the Mission; he

leaves us with the greatest regret, and will follow our labours with his prayers.



The Conference referred to in the preceding paragraph has been convened by Rev. J. J. Luce, M.A. of Gloucester, for the purpose of affording opportunity for discussion of the work of the N.A.M. generally, and for consideration of problems arising therefrom. As the date fixed is September 15-19, it will be over by the time this notice is read. So far as matters are arranged when we go to press, it is hoped that several members of Council, and most of the missionaries now on furlough, will be able to avail themselves of Mr. Luce's kind invitation, and come together for a season of conference and of waiting upon God.



It is with great regret that the Council have received and accepted the resignation of Miss L. E. Roberts, who has been associated with Miss A. Case in the Italian work at Tunis since 1899. Miss Roberts has been for some time in failing health, and this, and the claims of a sister who requires her help, compel her reluctantly to retire from the work for the present. As mentioned in our last issue, our new worker, Miss G. E. Petter, is hoping to join Miss Case shortly in Tunis.



Mr. A. V. Liley, who had for some time been feeling overdone with the strain of work in Tunis among Arabs, European sailors, etc., was providentially enabled to spend a few months in Switzerland this summer; where, besides getting a change of scene and

a measure of rest, he has also had the opportunity of preaching, and making known the spiritual condition of North Africa. His lantern views aided him in this work. He, with other N.A.M. workers, was present at and took part in the recent Conference at Morges, which is considered as a gathering-ground for spiritually-minded Continental Christians.

Mr. Liley had, since the death of the late lamented Mrs. Liley, felt the extreme awkwardness of working alone in a place like Tunis, and among such people as live there. He is not returning to his post alone. On July 7th he married **Miss F. C. Turrall**, a highly esteemed Christian worker, who had for some time been a helper in the excellent work of Mr. J. C. Fegan, in England. Two of this lady's brothers have been, for a number of years, valued missionaries in Spain, associated with the Open Brethren; and she herself has been very desirous of engaging in foreign mission work. We pray God abundantly to bless this union, and use both husband and wife for His glory.



A list of the engagements of the **Organising Secretary** (Mr. E. A. Talbot) for September and October is appended. The prayers of the readers of NORTH AFRICA are earnestly sought that these services and meetings may be the means of creating new interest, and deepening that already existing, in the varied work of the North Africa Mission.

Mr. Talbot has a few open week-evenings before Christmas, and will be glad if those who can arrange for a visit either before or after that season will kindly communicate with him as early as possible at 18, John Street, Bedford Row, London, W.C.

Sept. 7 and 10—Park Hall, Glasgow.

„ 9—Kinning Park Parish Church, Glasgow.

„ 12—Kirn.

„ 13—Renton Missionary Conference (afternoon).

„ 13—Dennistoun Missionary Conference (evening).

„ 14—Jamestown.

„ 15—Alexandria.

„ 21-22—Gloucester.

„ 22-23—Cheltenham.

„ 24—Malvern.

„ 28-29—Norwich.

Oct. 5—Croydon.

„ 7—Gravesend.

„ 8—Peckham.

„ 9—High Barnet.

„ 12-13—Goudhurst.

„ 15—Chingford.

„ 16—Billericay.

„ 19—Croydon.

„ 22—Barnet.

Oct. 23—Westcliff.

„ 26-27—Tunbridge Wells.

„ 28—Lewes.

„ 30—Mildmay Conference Hall.



MARRIAGE.

At Chexbres, Switzerland, on July 7th, 1913, **Mr. Arthur V. Liley** to **Miss F. C. Turrall**.



Morocco.

The following extract from a letter from **Mrs. Simpson of Tangier**, with reference to a remittance towards the support of one of our native workers, indicates how timely such remittances often are to God's servants in the forefront of the battle.

“ I cannot tell you how we praised God for the news of Ali's gift from ‘Zion.’ It has meant much to us in answered prayer. We had been before the Lord more than usual, for one of the native Christians was in dire distress, and we went surety for him. We had never done such a thing before, but *felt sure* the Lord would intervene. The bad harvest and war have blocked trade. He had to give all up; but his first debts became due on August 1st. And your letter arrived *on that date*. On the evening of July 31st we could not see one step ahead, but with the need came the supply. Ali has been quite as keen to help our brother as we were, and together we had ever reminded the Lord of the burden. How little we dreamed through whom He would send relief! ”



In another letter Mr. and Mrs. Simpson write:—

“ Not long ago our native colporteur from the Sus country, who was staying with us for a time, asked if he might bring a stranger to supper who had just come from that famine-stricken country, and would give us its latest news. Needless to say, we were glad to welcome him. Seven of us (four Europeans and three natives) gathered round the Eastern dish on the floor. After partaking, our guest asked if he should read to us, and took up the large volume of the Old and New Testament in Classical Arabic! We had already recognised that he was a man of unusual intellectual powers, and we were feeling our way carefully to find what was his attitude towards Gospel Truth. All eyes intently watched as he opened the sacred Book with care; and with fingers which seemed not a little ‘at home’ amidst its pages, turned the leaves. Romans v. was found, and verse by verse expounded by him. How intensely interested we were to hear the Word unfolded by these dark lips which had never before spoken with the foreign missionary! We saw at once that this was no average reader in

our midst, but a grammarian of no mean rank; yet he was not a Moslem, but one who had been born again by the Word of God—his only earthly teacher our native Sus colporteur—a man of humble rank, from whom, however, he had gladly learned. Our guest has now gone to spend the winter with his brother, and so escape the famine in his land, but he hopes to return in the spring and remain with us for further teaching. He led in prayer in the name of Jesus on both the evenings spent with us before his boat sailed.”



Miss K. Aldridge of Larais has been spending a few weeks at Fez for change and rest. She writes of her return journey under date, August 21st:—"I travelled down with a trustworthy master muleteer and his caravan. I know him as a reliable man who will not run any risks if he can possibly avoid them; and for that reason I was anxious not to miss him this time. It was a hard journey, as the heat was very great in the middle of the day, and, the country being unsettled, he would not allow the caravan to start in the early morning before it was light. When we entered the Spanish "zone of influence" we heard rumours of fighting; and the last night, firing was heard not far away in the direction we had intended taking. Consequently, plans were changed, and we came by another and a longer road, meeting a regiment of Spanish soldiers *en route*; but we travelled all the way in perfect safety.

"Here, soldiers are continually pouring through. Yesterday 1,000 fresh troops arrived; it is said that as soon as Ramadan is over a great effort is to be made to subdue the mountaineers."

Egypt.

Mrs. Fairman writes from **Shebin-el-Kom** (July):—"Our colporteur has been ill with typhoid fever for five weeks, and has been a source of great anxiety to Mr. Fairman. He was too ill to be removed to the hospital. Last week some relatives came to see him, and to prevent him having a relapse, they had two hand-biers brought into his room and took him from his bed and walked backwards and forwards between these two biers seven times. Both he and his wife are members of our church, but they were helpless in the hands of their relatives. Now, praise God, he is well enough to be moved, and Mr. Fairman has put him in the hospital.

"We have also to praise God for personal deliverance. Last Monday, the fire bugle sounded, and, hearing the screams of women, Mr. Fairman looked out and discovered that the fire was next door (i.e., right opposite us on the other side of a narrow street), at the house of our evangelist. Some dry maize stalks deposited on the roof of the adjoining house were burning furiously. Mr. Fairman rushed off, and was soon on the roof pouring on pails of water which our men were bringing from our pump. The fire was extinguished before the engine could get to work, and no serious damage was done. This was a matter to be thankful for, as the back wall of the house was well alight, being only wood and plaster, and a strong wind was blowing; so that, if there had been any delay, probably the whole block of buildings would have gone, and our own would have been in danger. Mr. Fairman longed for a good length of rubber hose, say about twenty or twenty-five yards, which he might have fixed on to one of our taps and then played on to the fire."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For fresh tokens that the Lord is working through the native colporteurs in Morocco who are striving to carry the good news into the interior of the country, never visited by Europeans. [See page 143.]

For God's goodness in preserving the Mission House at Shebin-el-Kom from fire, during a recent outbreak near by. [See above.]

PRAYER.

That God would grant His blessing on the Annual Farewell Meetings to be held (D.V.) on Tuesday, September 30th; that they may be resultful in creating a deeper interest in the work among Moslems, and in strengthening the hearts of those who are about to return to their posts.

For the two new workers who are prepar-

ing to go out to the field; and that the Lord would graciously send in speedily the funds required for their passage.

For journeying mercies for all the workers who are going out to North Africa this autumn.

For the restoration to health of one or two of the missionaries who have been much tried by the exceptionally hot weather of the past summer; especially that Mr. Warren, who is temporarily laid aside, may speedily recover and be able to resume his work at Djemâa Sahridj.

That during the coming autumn and winter, friends may be constrained to assist in the arrangements of meetings in different parts of the country, so that the needs of North Africa may be brought before a larger number of people than ever before.

THE NORTH AFRICA MISSION.

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GEORGE GOODMAN, 21, St. Helen's Place, E.C.
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1, Finsbury Circus, London, E.C.

Office of the Mission.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post-office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss R. J. MARCUSSON	...	Nov., 1885
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1886	Kairouan.		
Mrs. WILSON	Dec., 1906	Miss K. JOHNSTON	Jan., 1892	Mr. E. SHORT	...	Feb., 1899
Mrs. ROBERTS	Dec., 1896	Miss E. TURNER	Jan., 1892	Mrs. SHORT	...	Oct., 1899
Miss J. JAY	Nov., 1885	Miss H. KENWORTHY	Nov., 1910	Sfax.		
Miss G. K. S. BREEZE	...	Algiers.		T. G. CHURCHER,	...	Oct., 1885
M.B. (Lond.)	Dec., 1894	<i>Kalyic Work—</i>		M.B., C.M. (Ed.)	...	Oct., 1886
Miss F. MARSTON	Nov., 1895	Mons. E. CUENDET	Sept., 1884	Mrs. CHURCHER	...	Oct., 1886
Mr. O. E. SIMPSON	Dec., 1896	Madame CURNET	Sept., 1885	Mr. H. E. WEBB	...	Dec., 1892
Mrs. SIMPSON	Mar., 1893	Mr. A. SHOREY	Nov., 1902	Mrs. WEBB	...	Nov., 1897
Miss B. VISING	April, 1885	Mrs. SHOREY	Oct., 1904	DEPENDENCY OF TRIPOLI.		
<i>Spanish Work.</i>		Djemâa Sabridj.		Mr. W. REID	...	Dec., 1892
Mr. A. J. MOORE, B.A.	April, 1909	<i>Kalyic Work—</i>		Mrs. REID	...	Dec., 1894
Miss F. R. BROWN	Oct., 1899	Miss J. COX	May, 1887	Miss F. M. HARRALD	...	Oct., 1899
Casablanca.		Miss K. SMITH	May, 1887	ERNEST J. MAXWELL, M.B.	Nov., 1911	
Miss F. M. PANKS	May, 1888	Mrs. ROSS	Nov., 1902	EGYPT.		
Miss M. EASON	Dec., 1910	Mr. T. J. WARREN	Feb., 1911	Alexandria.		
Miss ALICE CHAPMAN	Oct., 1911	Mrs. WARREN	Feb., 1911	Mr. W. DICKINS	...	Feb., 1896
Tetuan.		<i>Missionary Helpers—</i>		Mrs. DICKINS	...	Feb., 1896
Miss A. BOLTON	April, 1889	Miss V. Eymann	Oct., 1911	Miss R. HODGES	...	Feb., 1899
Miss A. G. HUBBARD	Oct., 1891	Miss E. Pegoukova	Oct., 1911	Miss M. THOMASSEN	...	Nov., 1912
Miss M. KNIGHT	Oct., 1890	Tebessa.		Shebin-el-Kom.		
Miss H. E. WOODRILL	Jan., 1907	Miss A. COX	Oct., 1892	Mr. W. T. FAIRMAN	...	Nov., 1897
Miss VERA DIO (Designated).	...	Miss N. BAGSTER	Oct., 1894	Mrs. FAIRMAN	...	Feb., 1896
Arzila and Laraisa.		REGENCY OF TUNIS.				
Miss C. S. JENNINGS	Mar., 1887	Tunis.				
Miss K. ALDRIDGE	Dec., 1891	Mr. A. V. LILEY	July, 1885			
Fez.		Mrs. LILEY (née Terrall)	July, 1913			
Miss M. MELLETT	Mar., 1892	<i>Italian Work—</i>				
Miss S. M. DENISON	Nov., 1893	Miss A. M. CASE	Oct., 1890			
Miss I. DE LA CAMP	Jan., 1897					
Miss KADE FENN	May, 1911					

IN ENGLAND. Miss G. L. ADDINSELL. Miss G. E. PEPPER (designated for Tunis), Mr. SYDNEY ARTHUR (designated for Algeria).

IN IRELAND.—Miss BOLTON.